

بسم الله الرحمن الرحيم

SECRETS OF THE SELF

A BRIEF COMMENTARY

BY

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CHAPTER THREE

در بیان اینکه اصل نظام عالم از خودی است
و تسلسل حیات تعینات وجود بر استحکام خودی
انحصار دارد

پیکر هستی ز آثار خودی است
هر چه می بینی ز اسرار خودی است
خویشتن را چون خودی بیدار کرد
آشکارا عالم پندار کرد
صد جهان پوشیده اندر ذات او
غیر او پیدا است از اثبات او
در جهان تخم خصومت کاشته است
خویشتن را غیر خود پنداشته است
سازد از خود پیکر اغیار را
تا فزاید لذت پیکار را
میکشد از قوت بازوی خویش
تا شود آگاه از نیروی خویش
خود فریبی های او عین حیات
همچو گل از خون وضو عین حیات
بهر یک گل خون صد گلشن کند
از پی یک نغمه صد شیون کند

یک فلک را صد هلال آورده است
بهر حرفی صد مقال آورده است
عذر این اسراف و این سنگین دلی
خلق و تکمیل جمال معنوی
حسن شیرین عذر درد کوهکن
نافه‌ای عذر صد آهوی ختن
سوز پیهم قسمت پروانه‌ها
شمع عذر محنت پروانه‌ها
خامه‌ی او نقش صد امروز بست
تا بیارد صبح فردائی بدست
شعله‌های او صد ابراهیم سوخت
تا چراغ یک محمد بر فروخت
می شود از بهر اغراض عمل
عامل و معمول و اسباب و علل
خیزد ، انگیزد ، پرد ، تابد ، رمد
سوزد ، افروزد ، کشد ، میرد ، دمد
وسعت ایام جولانگاه او
آسمان موجی ز گرد راه او
گل به جیب فاق از گلکاریش
شب ز خوابش ، روز از بیداریش
شعله‌ی خود در شرر تقسیم کرد
جز پرستی عقل را تعلیم کرد
خود شکن گردید و اجزا آفرید
اندکی شفت و صحرا آفرید
باز از شفتگی بیزار شد
وز بهم پیوستگی کهسار شد
وانمودن خویش را خوی خودی است
خفته در هر ذره نیروی خودی است
قوت خاموش و بیتاب عمل
از عمل پابند اسباب عمل
چون حیات عالم از زور خودی است
پس بقدر استواری زندگی است
قطره چون حرف خودی از بر کند
هستنی بی مایه را گوهر کند
باده از ضعف خودی بی پیکر است

پیکرش منت پذیر ساغر است
گرچه پیکر می پذیرد جام می
گردش از ما وام گیرد جام می
کوه چون از خود رود صحرا شود
شکوه سنج جوشش دریا شود
موج تا موج است در غوش بحر
می کند خود را سوار دوش بحر
حلقه ئی زد نور تا گردید چشم
از تلاش جلوه ها جنبید چشم
سبزه چون تاب دمید از خویش یافت
همت او سینه ی گلشن شکافت
شمع هم خود را بخود زنجیر کرد
خویش را از ذره ها تعمیر کرد
خود گدازی پیشه کرد از خود رمید
هم چو اشک خر ز چشم خود چکید
گر بفطرت پخته تر بودی نگین
از جراحت ها بیاسودی نگین
می شود سرمایه دار نام غیر
دوش او مجروح بار نام غیر
چون زمین بر هستی خود محکم است
ماه پایند طواف پیهم است
هستی مهر از زمین محکم تر است
پس زمین مسحور چشم خاور است
جنبش از مژگان برد شان چنار
مایه دار از سطوت او کوهسار
تار و پود کسوت او آتش است
اصل او یک دانه گردن کش است
چون خودی آرد به هم نیروی زیست
می گشاید قلزمی از جوی زیست

Showing that the system of the universe originates in the Self, and that the continuation of the life of all individuals depends on strengthening the Self.

THE form of existence is an effect of the Self,
Whatsoever thou seest is a secret of the Self.
When the Self awoke to consciousness,
It revealed the universe of Thought.
A hundred worlds are hidden in its essence:
Self-affirmation brings Not-self to light.
By the Self the seed of hostility is sown in the world:
It imagines itself to be other than itself.

It makes from itself the forms of others
In order to multiply the pleasure of strife.
It is slaying by the strength of its arm
That it may become conscious of its own strength.
Its self-deceptions are the essence of Life;
Like the rose, it lives by bathing itself in blood.
For the sake of a single rose it destroys a hundred rose-gardens
And makes a hundred lamentations in quest of a single melody.
For one sky it produces a hundred new moons,
And for one word a hundred discourses.
The excuse for this wastefulness and cruelty
Is the shaping and perfecting of spiritual beauty.

The loveliness of Shírín justifies the anguish of Farhád,
The fragrant navel justifies a hundred musk-deer.
'Tis the fate of moths to consume in flame:
The suffering of moths is justified by the candle.
The pencil of the Self limned a hundred to-days
In order to achieve the dawn of a single morrow.
Its flames burned a hundred Abrahams
That the lamp of one Mohammed might be lighted.
Subject, object, means, and causes—
They all exist for the purpose of action.

The Self rises, kindles, falls, glows, breathes,
Burns, shines, walks, and flies.
The spaciousness of Time is its arena,
Heaven is a billow of the dust on its road.
From its rose-planting the world abounds in roses;
Night is born of its sleep, day springs from its waking.
It divided its flame into sparks
And taught the understanding to worship particulars.
It dissolved itself and created the atoms,

It was scattered for a little while and created the sands.
Then it wearied of dispersion
And by re-uniting itself it became the mountains.
'Tis the nature of the Self to manifest itself:
In every atom slumbers the might of the Self.

Power that is unexpressed and inert
Chains the faculties which lead to action.
Inasmuch as the life of the universe
comes from the strength of the Self,
Life is in proportion to this strength.
When a drop of water gets the Self's lesson by heart,
It makes its worthless existence a pearl.
Wine is formless because its self is weak;
It receives a form by favour of the cup.
Although the cup of wine assumes a form,
It is indebted to us for its motion.
When the mountain loses its self, it turns into sands
And complains that the sea surges over it;
But the wave, so long as it remains a wave in the sea's bosom,
Makes itself a rider on the sea's back.

Light has been a beggar since the eye first rolled
And moved to and fro in search of beauty;
But forasmuch as the grass found a
means of growth in its self,
Its aspiration clove the breast of the garden.
The candle too concatenated itself
And built itself out of atoms;
Then it made a practice of melting
itself away and fled from its self
Until at last it trickled down from its own eye, like tears.
If the bezel had been more self-secure by nature,
It would not have suffered wounds,
But since it derives its value from the superscription,
Its shoulder is galled by the burden of another's name.
Because the earth is firmly based on self-existence,

The captive moon goes round it perpetually.
The being of the sun is stronger than that of the earth:
Therefore is the earth bewitched by the sun's eye.
The glory of the plane fixes our gaze,
The mountains are enriched by its majesty:
Its raiment is woven of fire,
Its origin is one self-assertive seed.
When Life gathers strength from the Self,
The river of Life expands into an ocean.

EXPLANATION:

The title of this chapter deserves comments.

Showing that the system of the universe originates in the Self, and that the continuation of the life of all individuals depends on strengthening the Self.

For Iqbal universe is designed with a purpose. It has a well-organized system through which it functions. This becomes one of the arguments for the existence of God, the Creator and the Designer. The Self with a capital S here is a reference to the Ultimate or the Absolute Ego, that is, God. He is Absolute, Necessary and Self-Sustaining. Everything else proceeds from the Absolute Ego and can be described as contingent, dependent, limited or individual ego. God created everything else in order to manifest Himself as a famous Sufi goes in various versions.

كنت كنزاً مخفياً. فأردت أن أعرف فخلقت الخلق فبه عرفوني

كنت كنزاً لا أعرف، فأحببت أن أعرف فخلقت خلقاً فعرفتهم بي فعرفوني

The Muslim orthodoxy does not recognize this as an authentic Prophetic tradition. It implies that God states that He was a hidden treasure. He intended to be known so He created everything in order to be known.

As opposed to the mystic doctrine همه اوست (everything is Him or He is everything) Iqbal states that همه از اوست (everything proceeds from Him). Iqbal mentions in one of his letters that he borrowed the title of this chapter from a verse by Jami.

جمله را از خود بخود بیرون نمود

He brought everything into existence from Himself

Iqbal uses a purely mystic term **تعينات وجود** referring to all Egos other than the Universal Ego. The sustenance and continuation of these “secondary” egos depends upon self-awareness and its strengthening. This is the point of departure between Iqbal and the mystics. For the mystics all other egos have to lose their individualities and get absorbed in the Ultimate Ego to achieve immortality. For Iqbal the individual ego has to be developed to a higher level to achieve perfection and reach the level of Divine Vicegerency. Pantheists consider the material world as unreal and illusory while Iqbal states that the external world exists and is real. For him “the universe as a whole is an ego and the essence of egohood lies in its private circuit of individuality” as mentioned by Syed Abdul Wahid in his book, “Studies in Iqbal”.

Iqbal seems to have derived his concept of an organized universe from the Holy Quran.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ
النَّارِ

Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire. Aal-e-Imran verse 191

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ

Not for (idle) sport did We create the heavens and the earth and all that is between. Al-Anbiyaa verse 16

As Dr. Jamila Khatoon writes in her book “The place of God, man and universe in the philosophic system of Iqbal”, the universe “is the Divine creation. It has its origin, source and ground in the creative will and the conscious power of God. And God is not a contriver working upon external matter, a material prima which exists as formless and indeterminate reality, independent of, and co-eternal to, the Divine Reality”. The universe is not made up of dead and inert substances devoid of purpose, value and meaning. It is a living and dynamic reality, a system of interrelated events, an organism

organically related to God. Without reference to God, the universe is inexplicable and meaningless.

As professor Yousuf Saleem Chishti and Ghulam Ahmad Pervez explain the mystic term تعین means limitation of the manifestation of the Ultimate Ego. For example there are hundreds of vents for the entry of light in a big house. When sunlight enters this house, all the vents are lit up. Sunlight is one but now it is manifested through hundreds of vents. If the vents vanish, only sunlight remains. Likewise God is the Absolute Light. Humans, animals, trees, stones, rivers, seas, sun, moon, stars, earth, heavens, planets are non-existent in essence. They owe their existence to the Absolute Ego. As Mirza Rafi Sauda described

پردے کو تعین کے در دل سے اٹھا دے
کھلتا ہے ابھی پل میں طلسمات جہاں کا
Remove the curtain of being from the door of the heart
The phantom of the universe will vanish in an instant

A time will come when all egos except the Absolute Ego will disappear.

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ
All that is on earth will perish. But will abide (forever) the Face of thy Lord, full of
Majesty, Bounty and Honour. Yousuf Ali Rahman 26-27

غیر او پیدا است از اثبات او
در جہان تخم خصومت کاشته است
خویشتن را غیر خود پنداشته است
سازد از خود پیکر اغیار را
تا فزاید لذت پیکار را

Self-affirmation brings Not-self to light.
By the Self the seed of hostility is sown in the world:
It imagines itself to be other than itself.

It makes from itself the forms of others
In order to multiply the pleasure of strife.

It is the self-affirmation of the Ultimate Ego that gives rise to the other or the “not-self”, that is, this world of change and flux, of desire and yearning, of love and beauty, in order to have His own manifestation. (Dr. Jamila Khatoon)

Ghulam Ahmad Pervez comments upon this passage:

دوسرے مصرعہ میں اقبال نے ایک ایسے تصور کی طرف اشارہ کیا ہے جو فلسفہ کی دنیا میں بڑی اہمیت رکھتا ہے۔ دنیا میں قدم قدم پر تضادات ملتے ہیں، روشنی کے مقابلہ میں اندھیرا، صحت کے مقابلہ میں بیماری، آرام کے مقابلہ میں تکلیف، تریاق کے مقابلہ میں دہر، زندگی کے مقابلہ میں موت۔ سوال یہ پیدا ہوتا ہے کہ اگر آرام، لذت، روشنی، زندگی جیسی چیزیں خودی ہی کے آثار میں سے ہیں تو ان کے مقابلہ میں تکلیف، بیماری، تاریکی، موت وغیرہ کس

کی پیدا کردہ ہیں؟ خیر و شر کی تخلیق کا مسئلہ بہت پرانا ہے اور اس کے متعلق ہر صاحبِ فکر نے کچھ نہ کچھ لکھا ہے۔ این مہ فکر کی دنیا میں یہ گتھی لائیکل سمجھی جاتی ہے۔ یہ سوال بہت قدیمی اور مشہور ہے کہ ”اگر خدا شر کو مٹانے پر قادر ہے لیکن اسے مٹاتا نہیں، تو پھر وہ خدا خود خیر محض نہیں۔ اور اگر وہ شر کو مٹانے پر قادر نہیں تو پھر اسے قادرِ مطلق نہیں سمجھا جاسکتا۔“ یہی وہ عقدہ مشکل تھا جسے حل کرنے کے لئے مجوسیوں نے تاریکی اور روشنی کو دو قوتیں تسلیم کر لیا جو کائنات میں ہر ذرت برسرِ پیکار ہیں۔ ان کے نزدیک کارگاہِ ہستی اہرمن و یزداں کی ستیزہ کاری ہی کا دوسرا نام ہے۔ دوسری طرف ہیگل کا فلسفہ تضاد ہے جس کی رو سے ہر شے اپنی ضد سے پہچانی جاتی ہے۔ یعنی اگر تاریکی نہ ہو تو ہم روشنی کو روشنی کہہ ہی نہیں سکتے۔ اس فلسفہ کی رو سے خیر کو خیر سمجھنے کے لئے اس کے مقابلہ میں شر کا وجود لایینفک ہے۔ یہ مسئلہ بڑا مشکل اور گہرا ہے۔

This is a difficult issue that Iqbal is trying to tackle. We encounter contrasts and contradictions in this world. Darkness and light, health and disease, comfort and adversity, poison and its antidote, life and death are some of the issues that philosophers have tried to resolve. If the positive qualities have been created by the Ultimate Ego then who created their opposites and why? If God is capable of removing the evil then why does He not do it? And if he is not capable of doing this then how can He be considered as All Powerful? The Zoroastrians explained this contrast by two opposite Gods, Yazdan and Ahraman. Then there is the Hegelian philosophy in which things are recognized through their opposites. If there was no darkness, there would be no concept of light. Evil must exist in order for us to understand the define good.

Establishment and evolution of egohood lies in constant struggle. There can be no struggle if there is no challenge. Hence “the other” must exist.

Its self-deceptions are the essence of Life;
Like the rose, it lives by bathing itself in blood

The struggle of self against the not-self and its eventual victory are described as self-deception by the poet. The self emerges glorified through this battle like the rose that lives by bathing itself in blood.

For the sake of a single rose it destroys a hundred rose-gardens
And makes a hundred lamentations in quest of a single melody.
For one sky it produces a hundred new moons,
And for one word a hundred discourses.
The excuse for this wastefulness and cruelty
Is the shaping and perfecting of spiritual beauty.

Iqbal seems to be describing an evolutionary process through which this Universe has gone through and is still undergoing. The beauty in the rose has appeared after thousands of years of evolution. A hundred gardens were destroyed in this process. Millions of species of nightingales must have emerged before the perfectly melodious one was born. The humans did not develop the ability to speak overnight. The process of articulating a single word was developed by sacrificing a hundred discourses. Why this wastefulness and cruelty in nature? The poet gives the reason

خلق و تكميل جمال معنوى

The creation and perfection of the spiritual beauty.

As a Prophetic tradition states:

ان الله جميل يحب الجمال

Allah is beautiful and he likes beauty

And the Holy Quran mentions:

فَأَمَّا الرِّبْدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ
اللَّهُ الْأَمْثَالَ

Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus doth Allah set forth parables. (Ar-Raad verse 17)

Why would Farhad go through anguish after anguish, and why would a moth fly around a candle only to die by burning? It is the quest for beauty that cannot be achieved but by life-long struggle.

Iqbal then becomes more philosophical in the following two verses.

خامه ی او نقش صد امروز بست
تا بیارد صبح فردائی بدست
شعله های او صد ابراهیم سوخت
تا چراغ یک محمد بر فروخت

He portrays God as an artist whose stroke paints and repaints a hundred today's to produce the final print of tomorrow. Each day is different from the one before and after. The universe is being created and recreated each moment. The Creator just did not create time and space in one instant and then decided to sit and watch.

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

every day in (new) Splendour doth He (shine)! (Ar-Rahman 29)

He then mentions the perfection of the final Prophet Mohammad, peace be upon him. Hundreds of prophets came before the Last One. The Prophets received illumination from the Divine Flame until the last and the brightest candle shone in the earth. The way Iqbal has put it might mean that the message of Prophethood proceeded in an evolutionary pattern. The fact is that the basic message of all the Prophets was the same. The practice of religion progressed through stages depending upon needs of mankind in various times. Ghulam Ahmad Pervez is perhaps correct in saying that it would have been better if Iqbal had not mentioned this example to elaborate his point.

اس کا یہ انداز فروع انسانی کے سلسلہ رشد و ہدایت میں بھی جاری و ساری رہا۔ حضرات انبیائے کرام کی مسلسل تگ و تاز اور ان کی بہم قربانیاں اس لئے تھیں کہ یہ سلسلہ بتدریج آگے بڑھتا ہوا حضور خاتم النبیین کی ذات تک پہنچ ہو جائے۔ اس مقام پر ایک نکتہ کی وضاحت نہایت ضروری ہے۔ اس میں سب سے پہلے یہ کہ حضرات انبیاء کرام کی تعلیم اپنے اپنے زمانے کے تقاضوں اور اپنی قوم کے تمدنی اور معاشرتی ضروریات کے مطابق ہوتی تھی۔ لیکن اس کے یہ معنی نہیں کہ ان کی تعلیم کے اصول، اسی طرح سے ارتقائی منازل طے کرتے ہوئے اس سلسلہ دراندہ کی آخری کڑی تک پہنچے تھے۔ اصولی طور پر یہ تعلیم ازل سے آخر تک ایک ہی تھی یعنی اصولی اعتبار سے جو پیغام حضرت نوحؑ نے دیا تھا وہی پیغام نبی اکرمؐ کی وساطت سے دنیا تک آیا۔ وحی اور انسان کی عقلی تعلیم میں فرق ہی یہ ہے کہ انسانی عقل تجرباتی طریق سے آہستہ آہستہ ٹھوکریں کھاتی اور گرتی پڑتی دُور دراز راہوں سے منزل مقصود تک پہنچتی ہے۔ لیکن خدا کی وحی براہ راست حقیقت پر مبنی ہوتی ہے۔ اس کا طریق تجرباتی اور تدبیری طور پر پختگی اور تکمیل حاصل کرنے کا نہیں ہوتا۔ اس اعتبار سے یہ کہنا صحیح نہیں ہوگا کہ مختلف انبیائے کرام کی تگ و تاز اس لئے تھی کہ ان کا پیغام مختلف تدبیری مراحل طے کرنا ہو تا تکمیل تک پہنچ جائے۔ ان کا پیغام پہلے ہی دن مکمل اور مبنی علی الحقیقت تھا۔ البتہ اس پیغام کی عملی شکلیں زمانہ کی سطح کے ساتھ بدلتی اور بلند ہوتی رہتی ہیں۔ یہی وجہ ہے کہ قرآن نے بھی بالعموم اصولی تعلیم کو پیش کیلئے ہتاکہ ان کی عملی شکلیں زمانے کے تقاضوں کے ساتھ ساتھ بدلتی اور بڑھتی چلی جاتیں۔ مندرجہ بالا شعر سے یہی مفہوم لینا چاہیے۔ اگرچہ ہمارے نزدیک یہ بہتر ہوتا کہ حضرت علامہ اپنے نکتہ کی وضاحت اور تائید میں اس مثال کو نہ ہی پیش کرتے۔

Professor Chishti writes:

It was after a constant struggle of millions of years that Nature produced a Perfect Man. Millions of human beings were created and destroyed in this process. Allah could have made this world a perfect one but He designed a process of evolution. Hence this law continues to operate in this world and we all have to follow it.

It divided its flame into sparks
And taught the understanding to worship particulars.
It dissolved itself and created the atoms,
It was scattered for a little while and created the sands.
Then it wearied of dispersion
And by re-uniting itself it became the mountains.
'Tis the nature of the Self to manifest itself:
In every atom slumbers the might of the Self.

Ego represents a whole; it is indivisible. Yet Ego has divided its Flame into smaller sparks so that human intellect could study these separately and then try to come up with a comprehensive concept. Science studies different aspects of reality while Revelation

encompasses the whole. The different phenomena of nature that science seeks to study and understand are but different manifestations of the Ego that likes to show itself. It is the energy running in every atom of this universe.

Ego is a silent but every dynamic force. Since it manifests itself in action, it creates certain rules of the game that it itself observes as well. The following verse is the essence of the ensuing passage according to Professor Chishti.

چون حیات عالم از زور خودی است
پس بقدر استواری زندگی است

In as much as the life of the universe comes from the power of Self
Life is in proportion to this power.

The existence of this universe (and hence of its components including human beings) depends upon the Self. Hence the existence of creations depends upon the strength of their selfhood. The stronger the contingent self (human personality) the closer it would be to the Absolute Ego. A water drop is worthless but Ego turns it into a pearl. Wine by itself is formless (has weak Ego) and takes the form of the cup in which it is poured. The ego of cup is stronger than that of the wine but it cannot move by itself. We move it. Weak egos have to serve others.

The concept of energy changing into different forms is further explained by Iqbal. Light limits itself into an orbit to become eye. The eye then moves to and fro in search of beauty. Light, the absolute energy, transformed itself into a physical object thus subjecting itself to certain laws of physics.

حضرت علامہ پہلے کہہ چکے ہیں کہ خودی عمل کی وجہ سے پابند اسباب عمل ہو جاتی ہے۔ یعنی جب تک وہ قوت خاموش رہتی ہے اس کی کوئی شکل و صورت نہیں ہوتی۔ وہ توانائی محض (ABSOLUTE ENERGY) ہوتی ہے۔ لیکن جب وہ جوش عمل سے بیتاب ہو کر اپنی نمود چاہتی ہے تو پھر اسے کوئی نہ کوئی پس کر اختیار کرنا پڑتا ہے۔ یہی پیکر اس کے استحکام کا موجب بنتا ہے۔ اگر وہ اس پیکر کو چھوڑ دے تو پھر توانائی محض رہ جاتی ہے۔ اسی خیال کی تائید میں انہوں نے پہلے سورج کی تشبیہ بیان کی تھی اور اب اس سے بھی لطیف تشبیہ سامنے لائے ہیں۔ وہ کہتے ہیں کہ روشنی جب اپنے آپ کو ایک دائرے کے اندر محدود و محصور کر لیتی ہے تو اسے آنکھ کہا جاتا ہے اور پھر یہ آنکھ صحن کائنات میں مختلف جلوں کی تلاش میں مصروف جنبش رہتی ہے۔ یعنی آنکھ کی ہستی اور اس کی حرکت اس بنا پر ہے کہ روشنی نے اپنی جیتابی عمل کی بنا پر اپنے اوپر پابندیاں عاید کیں اور ایک پیکر میں محصور ہو گئی۔

More examples follow such as the grass, the candle and the gemstone. Earth is firmly established in relation to the moon but the personality of the sun is stronger so the earth is mesmerized by the solar eye. The development of Ego starts from a small step. The tallest tree started out as a small seed.

چون خودی آرد به هم نیروی زیست
می‌گشاید قلزمی از جوی زیست
When Life gathers strength from the Self
The river of life expands into an ocean

With the strengthening of Self human beings can develop unlimited powers and creativity.